

2000

# Locus of Control, Religious Values, Work Values and Social Policy Choices.

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**LOCUS OF CONTROL, RELIGIOUS VALUES, WORK VALUES  
AND SOCIAL POLICY CHOICES**

**A Dissertation**

**Submitted to the Graduate Faculty of the  
Louisiana State University and  
Agricultural and Mechanical College  
in partial fulfillment of the  
requirements for the degree of  
Doctor of Philosophy**

**in**

**The Department of Psychology**

**by**

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## **Acknowledgments**

**Many people have greatly contributed to my development as a psychologist. My dissertation committee: David Blouin, Ph.D., Mary Lou Kelley, Ph.D., and David Reitman, Ph.D. assisted in the development of the area of research and stood by me through many years and difficulties. Perry Prestholdt, Ph.D. was instrumental many times during my doctoral process and was always available for assistance, advice, and encouragement. Irving Lane, Ph.D., the chair of the Psychology department offered significant aid during this process. Each of these scholars supplied a necessary ingredient to my doctoral work. I am very grateful and I thank each of them. Charles Bigger, Ph.D. graciously served as the Dean's Representative to my committee. I thank him as well.**

**Two people were most influential, Ralph M. Dreger, Ph.D. and Arthur J. Riopelle, Ph.D. Each chaired my committee for a time and each provided scholarly advice and invaluable suggestions. But more important, each expressed a belief in me and a crucial level of encouragement. It has been a privilege to know and work with these two, true gentlemen who taught me about Psychology and research, but most of all, about myself. This project truly could have not been done without either of them. No amount of thanks is sufficient for them.**

**Reba Rosenbach of the Psychology Department has extended many kindnesses to me during my time as a graduate student in the department.**

**Sally Allen took on the difficult task of keeping me on schedule for submitting University forms. I thank them for their significant contributions to my degree.**

**Many other individuals in the university helped form me as a Psychologist. William Waters, Ph.D., W. Drew Gouvier, Ph.D. and Don Williamson, PhD. all served as clinical professors and all taught me much about the activity of Psychology.**

**I have also learned much from people outside the Psychology Department. George Vosburg, Ph.D. at the Feliciana Forensic Facility, Walt Litwin, Ph.D. at Central State Hospital in Pineville, Louisiana, Bernard Atkinson, Ph.D., Director of Student Mental Health, and Frank DeForest, Ph.D. at the Rappahannock Area Community Services Board all were wonderful people and excellent supervisors. I learned much from each of them.**

**Don Lichtenstein, Ph.D. has been a friend, confidant, and mentor for many years. He has helped me in so many ways and I thank him. William L. Flock, Psy.D. has been a friend for many years, a friend close enough to be called "brother." It is an interesting twist of fate that we now both find ourselves in Psychology. Bill continues to be a great friend while he has taken on the role of colleague. I value him greatly.**

**My husband, Lawrence Falkowski, Ph.D. has assisted me in many capacities. In addition to care and concern, he has provided computer and statistical assistance and taught me much about the research process. Our sons, Nick and Chris, continuously remind me that, while school is important,**

so are other things. It is impossible to forget the joy of life when around them. My mother, Dorothy Meksa Kasprzak, has offered encouragement throughout my life and taught me to value education from a very early age. The Rev. Gordon Hyde Tremaine, D. Min. has encouraged me through the difficult process of graduate school and especially through writing this dissertation. He has stood with me through family and academic ups and downs. He has often made a difficult situation more understandable and more bearable. I am very grateful to him.

Each of these people, and others, whom I have not named, have eased this journey. Each has made the strongly desired outcome more possible. I have been blessed and honored by knowing each of these people. I thank every one of them most sincerely.



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## **Abstract**

**Individuals' religious beliefs were examined in terms of their effect on one's positions on various social issues. Beliefs regarding salvation were chosen as beliefs central to a Christian faith. Locus of control and Protestant work ethic were included as related concepts. A sample of Christian (primarily Protestant) seminary students was selected in this study in order to include individuals who are more likely to have actively considered both their theology and their beliefs on social policies.**

**Most of the seminarians expressed a significantly internal locus of control and some acceptance of the concepts included in the Protestant work ethic. Most also endorsed a traditional view of salvation as a being freed from sins by the action of Jesus, but many also endorsed views of salvation that accented the role of the person in his/her own salvation.**

**Most participants endorsed social policy positions consistent with governmental assistance with basic existence, i.e., housing, education, and health care. Regression analyses were, in general, weak. Few social policy positions were related to salvation beliefs. The Protestant work ethic concepts were found to be more related to positions on social policies than were religious beliefs regarding salvation. Rejection of the concepts of the Protestant work ethic was related to support for governmental assistance in basic life needs such as education and housing.**

**It is suggested that religious concepts may be related to social policy choices, but these beliefs may be more temporal in nature. That is, perhaps, how the individual sees his/her responsibility in living the tenets of his/her faith in the world is more critical than core religious beliefs.**

## **Introduction**

**The purpose of this study was to explore the relationship between core religious beliefs and social issues. Salvation beliefs were used because they are central to the Christian faith. Beliefs regarding the importance of hard work (Protestant Work ethic) and locus of control were included as related concepts.**

**For religious Christians, beliefs regarding salvation are a central focus of their faith. A significant portion of the Church year, Lent, is devoted to the crucifixion and the events leading to that event which culminates in Easter. The questions here were: (1) Are these central religious beliefs related to the more temporal ones? (2) Do particular beliefs regarding salvation relate to attitudes on the role of the individual and the role of government in the providing of the necessities of life, e.g., housing, health care, etc.?**

**Seminarians were chosen as subjects because their vocational choice and pursuit can be expected to include a self-exploration of their specific beliefs. The seminarians included in the study were self-selected in that they were the individuals who chose to respond to an appeal sent to their individual seminary.**

**It is known that denominational affiliation is an inadequate descriptor of such decisions (See for example, Lopatto, 1985.). It was argued here that the reason for this inadequacy was simple. Current mainline denominations are made up of members who hold a wide range of beliefs, both religious and political. It is reasonable to assume that a wide range of beliefs exist in**

**seminarians of these denominations also. Thus, it should be productive to examine the specific religious beliefs held.**

**Locus of control was included as a related concept. A person may express an internal or external locus of control. External locus can be seen as either control by random forces or by the actions of others. That is, an individual may attribute his or her situation to individual effort, chance, or powerful others. How widespread are the effects of such a belief is an empirical question. The question here was: Was locus of control related to social policy position for seminarians? It is possible that the internalizing of locus of control is related to a seminarian's emphasis on individual responsibility. If this is the case, then the likely policy position in accordance with that emphasis is an emphasis on the individual's responsibility not the government's.**

**The importance seminarians placed on individual effort was also considered in this study. A belief in individual responsibility and individual effort, frequently termed the "Protestant work ethic" was hypothesized to be associated with an internal locus of control and related to religious beliefs about salvation. If an individual considered diligence and hard work to be everyone's responsibility, then one could expect that he or she would support governmental policies that rest responsibility on each person.**

**Therefore this dissertation examined the relations among religious beliefs, locus of control, beliefs in the Protestant work ethic and positions on selected social issues for Christian seminarians. Are a seminarian's core values regarding religion related to positions on temporal issues of social policy? Beliefs about the value of hard work and the individual's responsibility for him/herself and beliefs regarding locus of control were also considered.**

**Prior studies used religious denominational affiliation or participation in religious activities as the expression of "religion." This has been an unsatisfactory approach. Religious values or beliefs have been investigated in some studies, but this was done on a broad level. For example, Rokeach (1968) in his work on core instrumental and terminal values included "salvation" among them. Asking people if salvation for them is a "core" value (Rokeach, 1968) is insufficient if a variety of beliefs on salvation are possible and different beliefs can have differential meanings and significance. He suggested in this work that different beliefs about salvation are held within each denomination.**

**There is no theoretical or historical basis on which to base specific hypotheses in this research, except to say that there is likely to be some relation among beliefs for an individual. Because the participants were Christian seminarians, salvation should be a belief that has been carefully considered and accepted in some form. Under investigation was whether salvation beliefs impacted the seminarians' views on social policies. It was believed that this relation exists based upon beliefs rather than upon**



**denominational affiliation. It is possible that such a relation exists for other individuals with religious beliefs who are not engaged in either preparation for or performance of ministry. However, in this initial investigation, Christian seminarians were the population of interest.**

## **Relevant Literature**

### **Values**

**The examination of values and beliefs has long been an area of research interest across the social sciences. Some have addressed core values and beliefs in general. Rokeach (1968) pointed out that not all beliefs are of equal importance to an individual. Central beliefs are more resistant to change, and changes in central beliefs have wide effects in other beliefs (Rokeach, 1968). It has been argued that religious beliefs are among the most central (Lopatto, 1985). Two of the presuppositions of the present study were that core values include religious beliefs and that these beliefs have strong effects throughout an individual's belief system. Helfer (1972, p.4) remarked that: "There is no area of human living that leads more deeply into psychic life than religion . . . It is, after all, through religion that man has tried to solve the most basic problems and deep seated anxieties of life."**

### **Beliefs and Attitudes**

**Various writers have pointed out that individuals are incapable of taking in all aspects of their environment. People choose those to which they attend and further choose certain aspects to further process and act upon and/or commit to memory. This idea of selection has been a common thread in much work in political psychology, such as the work of Falkowski (1978, 1979) in which "perceptual filters" select aspects of the environment. He built on the work of political scientists, such as Sprout and Sprout (1962) who wrote: ". . .**

**what matters in shaping human attitudes and decisions is not how the real world actually is, but rather how it is perceived or imagined to be by the individuals under consideration.” It is in this light that attitudes were considered here. A mediated response model is posited wherein one’s response to environmental stimuli is mediated by his/her perceptual filters. In the present case, it was posited that religious beliefs serve that mediating function.**

**An issue that must be addressed early is the idea that attitudes may exist without being explicitly known to the holder of these attitudes. Doob (1947) was one of the earlier writers to note that an attitude is “an implicit response to a stimulus. . . that may be conscious or unconscious”. (p. 43). For the purposes of this study, it was not important that the holder of the attitudes be aware of his or her position, merely that the connections between particular kinds of cognitions exist to be explored.**

### **Public/Social Policy Positions**

**Individuals’ positions on various policy issues have proved difficult to assess. Some investigators, such as Converse and his colleagues (1964, 1970) and Jennings and Niemi (1981) found considerable change in position regarding policy issues over two-year intervals. Others, such as Achen (1975) and Erikson (1979) argued instead that the “apparent” differences in position were due to “measurement errors” and when these were corrected, little change actually occurred. This question remains unresolved.**

**Sherrod (1971) added another dimension to this issue when he reported that individuals tend to distort a candidate's position on an issue to more closely resemble his/her own position. This finding of distortion illustrates the concept of perceptual filtering, arguing that the perceiver sees what he wishes to see. Nygren and Jones (1977) add complexity in maintaining that an individual's perception of candidates is affected by factors such as geographical origin, personality, and his or her own position on issues.**

### **Religion**

**Among religious attitudes, that toward salvation appears to be a core or central one in all Christian religious traditions. It certainly is in the American Christian tradition. Salvation is the basis of much of the teaching and substantial aspects of the practices of Christian churches. A significant portion of the church year is devoted to Lent and Easter, that is to the crucifixion and resurrection. Hymns and prayers emphasize salvation during this time. For example, the hymn "There is a green hill far away" contains the words ". . . where our dear Lord was crucified who died to save us all." (Hymnal, 1985, number 167) and the hymn, "Jesus Christ is risen today" includes the words "But the pain which He endured. . . our salvation have procured." (Hymnal, 1985, number 207). Salvation was thought to be so central a concept to religious belief that Dreger and colleagues (Dreger, 1952) developed the Salvation Opinionnaire that provides a brief assessment of religious**

**conservatism, liberalism, and radicalism in the American religious tradition based on the concept of salvation (Dreger & Adkins, 1991).**

**If core beliefs relate to other beliefs, and religious beliefs are among them, one might expect that they would relate to other important areas of life, including political attitudes. Many Episcopalians, for example, who attended the Church convention in Philadelphia in 1789, also participated in the Continental Congress. Following the ratification of the Constitution, "The Episcopalians and Congregationalist churches became identified with the conservative Federalists and Whigs, while the Baptist, Methodist, and Presbyterian churches were linked with the Jeffersonians and Jacksonians" (Lipset, 1970, p. 308).**

#### **Religion and Political Behavior**

**The last three decades have seen a wealth of studies attempting to connect religious affiliation and political behavior or opinion. Much research has examined voting behavior according to denominational religious affiliation. That research was not based on unreasonable assumption. Religious denominations, like other groups, have existing values, one of which is a model of what a good member should believe and they often seek to indoctrinate new and continuing members accordingly. Group activities often seek to strengthen identification with the group and its values. Often when an individual joins a group or an organization he/she takes on concepts and accepts many of the attitudes of the group (Katz, 1960).**

**Research efforts that explored religious affiliation and voting behavior have not been as fruitful as had been hoped. The reasons for this failure are many. Many people do not maintain a consistent voting behavior; they do not consistently support particular candidates, parties or causes. Group studies had found that large percentages of members of a particular group change their voting preference from one presidential election to another. Lopatto (1985) found that the percentage of "liberal Protestants who voted for the Democratic candidate decreased 23% from 1960 to 1964.**

**The early empirical work regarding the connection between religion and the political process looked simply at voter participation by religious group. Lazarsfeld, Berelson, and Gaudet (1948) studied the Roosevelt-Wilkie presidential race of 1940. They found that Catholics were more likely to express pro-Democratic positions and Protestants were more likely to endorse pro-Republican. Lipset, Lazarsfeld, Barton, and Line (1954) found that Catholic voters were more likely to vote Democratic than Protestants were. People of both groups were found to have stable preferences, when questioned a second time in a panel study under certain conditions. Their preferences were stable if they gave an intention of voting for the party that had been associated with their group at first time of questioning.**

**This analysis by religious denomination was continued with only slight modification by Lopatto (1985). He divided "Protestant" into liberal, moderate, and conservative and retained one category for "Catholic." While he improved**

this religious variable by attempting to associate positions on orthodoxy, "ethicalism," and evangelism to each religious denominational category (e.g., he argued that "liberal Protestants" were low on orthodoxy, high on ethicalism, and low on evangelism), his study nonetheless contained a serious flaw. He put all members of a denomination into a single category, listing, for example, Episcopalians as "liberal Protestants." Despite the rationality of the categorizations of the various denominations, there is much reason that these distinctions, perhaps useful in other areas of research, are not sensitive to the distinctions specific to examining approaches to political or social positions and policies. Lopatto (1985) claimed that liberal Protestants are liberal on social and economic issues. Yet, it is known that a large number of Episcopalians are registered and are active Republicans, many of whom are not known for their liberal social positions. Lopatto, himself, broke down the political party identification among liberal Protestants in 1980 as "27% Democratic, 34% Independent, and 39% Republican" (p. 48). He continued his examination of the religious variable in political activity by looking at presidential election voting and found that, in many cases, the voting breakdown followed what would have been expected. For example, in the 1972 election, only 26% of liberal Protestants voted for McGovern.

Lopatto (1985) also provided an example of the common approach to sociopolitical issues. He used the same categorization of religious denominations in an examination of a variety of social policy issues in the

**presidential election of 1972. He found, in general, that religion had small effect on a variety of issues, with Catholics and liberal Protestants being approximately equal in the liberal character of their responses. After examining data from the 1976 election, he found that the religious factor appeared to decrease in importance and that the four religious groups studied showed smaller differences among them more than were found four years earlier. He reasoned that the decreased difference occurred either because there were no important conflicts in society on which the groups could be expected to take different positions or because the candidates in 1976 did not take clear stands on issues in that race. He did not choose between these two possibilities.**

**There have been a few notable exceptions to the practice of categorizing by religious denomination. In 1901, Starbuck reported his research with individuals, finding an "altruistic group" which combined helpfulness to others with oneness with and service to God. More recently, Benson and Williams (1982) described individual Congresspersons' religious beliefs and voting behavior. They began with the premise that an individual's involvement with religion is more complicated than his or her religious affiliation or attendance at services. These investigators categorized the participating Congress members into six categories based upon eight religious themes which were explored by individually interviewing each participant in the study. There were two findings most relevant to this study. The first is that the individuals who reported membership in each included denomination were**



**distributed among the six religious categories based upon the study variables. Benson and Williams (1982) commented: "Knowing a legislator's denomination may tell you something about the type of message delivered to members by that church, but it does not tell how the message is received and translated into the legislator's understanding and religious attitudes." The second is that few of the religious variables distinguished between liberal and conservative participants. As the authors phrase it: "Political conservatives tend to make more references to the self. They tend to define salvation as a personal outcome." They reported a self-restraint orientation and a belief in God as a causal agent "in my life." Political liberals focused less on the self and more on the corporate: definitions of salvation as social outcome, love as path to salvation, religion deals with corporate life, and an emphasis on social justice. (Benson & Williams, 1982, p. 145). Not only did this study argue for using a categorization of people's religious orientation by something other than simply religious denominational affiliation, it more specifically suggested the use of views on salvation as an appropriate variable.**

### **Defining Religion**

**A difficulty in linking behaviors or positions with religious affiliation is the way in which denominations are categorized. Looking at just part of his scheme, Lopatto (1985) coded Protestant denominations into essentially three categories (Liberal, Moderate, and Conservative, with the additional miscellaneous category of unclassified Protestants). For example,**

**Congregational, Unitarian/Universalist, Methodist, Episcopalian, Anglican, Church of England, and United Church of Christ were all classed "Liberal Protestants" (Lopatto, 1985, p. 170). The same author cited the Gallup Poll which used approximately the same categories. These categorizations, while apparently parsimonious, are fraught with difficulty.**

**Two outstanding instances of denominations with significant internal divergence on doctrine are the Episcopal Church and the Roman Catholic Church, both in the United States. A retired Episcopal bishop was put on trial for heresy (teaching what is not the established doctrine of the church) in 1996 for ordaining an openly homosexual man. This situation was described by the Episcopal bishop of Newark, John Shelby Spong as he wrote: "It means that there is disagreement in the church over a major issue and now one side wants the debate to cease so that they can force their convictions on everyone" (Spong, 1995, p. 2). Though Bishop Righter was acquitted of the charges, this incident points out the wide divergence of views on issues central to the Church such as the role of homosexuals in the Church and the qualifications necessary for ordained ministry. In a church that defines as authority "scripture, tradition, and reason" (Spong, 1995), it should be expected that there is a wide diversity of belief.**

**A look at the Roman Catholic Church, particularly in the United States, yields a similar picture. While the official Vatican positions on ordination, homosexuality and birth control remain firm, many Catholics openly oppose**

**these positions and are working to promote changes in them. A Vatican letter outraged many divorced and remarried Catholics when they were instructed that sexual intercourse with their new spouses was sinful and to be totally avoided (John Paul II, 1982). These descriptions of the divergence in two of the major Christian denominations in the United States are illustrative but hardly exhaustive.**

**On policy issues, results have been similar. In 1958, Newcomb studied a liberalism - conservatism preference among the students of Bennington College, a New England liberal arts college. Of major concern in this study was influence of reference groups in the formation and maintenance of attitude positions. Newcomb found that the college as a whole served as a positive reference group for only some of the students. That is, some students define themselves as members of that college community and choose to "fit in." For others, it played the role of a negative reference: These students saw themselves as very different from the more mainline students at the college. For yet others, membership in the Bennington College student body was not a reference at all; rather, some other institution or group served that purpose. Generally these other reference groups predated college matriculation. This is further evidence that institutional membership is not the most appropriate influence upon attitudes and beliefs.**

### **Internal-external Locus of Control.**

**Rotter's seminal work on locus of control was published in 1966. As Palenzuela (1984) opined: " Rotter's work has become one of the most influential in contemporary psychology" (p. 683). A more recent instrument was be used in this study to assess locus of control. However, any consideration of this concept must begin "at the beginning" with a brief discussion of the Rotter scale. Rotter extensively studied the pervasiveness with which people believe that they have control over what happens to them (e.g. as a result of intelligence or hard work) or that they are controlled by forces outside themselves (e.g. by luck or fate or others) (Rotter, 1966). Rotter and colleagues (Rotter, Seeman & Liverant, 1962) argued that one's locus of control is a product of learning. Additionally, they believed that persons who expect that their behavior can effect changes in their environment are likely to act to change it. Those persons who tend toward an external locus of control can be expected to be "relatively passive in any attempt to change the world" (p. 475). Rotter (1966, 1975) reported "adequate" test-retest reliability correlations (ranging from .49 to .78) and Kuder Richardson-20 estimates (ranging from .65 to .79).**

**De Brabander and Boone (1990) used the instrument designed by Rotter (1966) to measure internal-external locus of control (the Rotter I-E Scale) and found that the responses of females were more external than those of males. They concluded that this difference in responses between males and**

females in their study reached "an almost significant level" (p. 271). In their opinion, the Rotter Scale "possibly does not measure the female perception of control" (p. 271). They further believed that the Rotter Scale may have different meanings for females who, they hypothesized, offered socially acceptable responses.

Waldman, Viney, Bell, Bennett and Hess (1983) used the Rotter instrument to look at one's locus of control in relation to his or her beliefs in determinism and free will. Their work was influenced by Easterbrook's (1978) speculation that Rotter's scale might, in fact, assess "belief in personal responsibility and freedom of will." Waldman, et al. (1983) extended Easterbrook's idea by suggesting that people who believed they have an external locus of control might be more likely to "embrace a deterministic philosophy," that is, to believe that their lives are determined by factors other than themselves (631). Based on their research, they concluded "Apparently, belief in an external locus of control and belief in determinism are not necessarily the same thing. Similarly, belief in free will and in an internal locus of control are not necessarily the same thing" (Waldman, et al., 1983, p. 634).

They offered two possible explanations for their findings. First, the absence of significant differences could be due to performance on the I-E scale having "little to do with beliefs in free will and determinism" (Waldman, et al., 1983, p. 634). Alternatively, locus of control may represent "a personality dimension" and free will and determinism may represent "an attitudinal

**dimension;" one measure, then, assessing a "more stable phenomenon" and the other "a belief system more dependent on the situation"(Waldman, et al., 1983, p. 634).**

**A study closely related to the present area of investigation is that of Friedberg and Friedberg (1985), who undertook an exploration of locus of control and religiosity in a sample of college students. The authors concluded that there is "no correlation between locus of control and religiosity" (Friedberg & Friedberg, 1985, p.757). While this finding is certainly a possibility and this effort has merit as an initial exploration, there are possible methodological as well as theoretical explanations for these results. First, as the authors point out, "locus of control may indeed be too broad a construct to yield a significant correlation with religiosity" (Friedberg & Friedberg, 1985, p.758). It may also be possible that "highly religious people may make attributions which reflect elements of both internality and externality" (Friedberg & Friedberg, 1985, p. 757). It is also possible, however, that the summed religiosity score may have obscured relations between locus of control and aspects of religiosity. The use of college students may again be problematic. Although the college student is a relatively easily available research subject and the use of older participants is more difficult, Very different results may obtain with an older group under study. The question must be raised as to whether the young individuals have "sorted out" their religious beliefs.**

**The studies discussed above are but a sampling of research utilizing the Rotter I-E Scale. The scale is, however, not without its critics. A number of writers have commented that the Rotter scale is ideologically contaminated. The "internal" items emphasize "individual responsibility, self initiative, success through hard work and discipline - a constellation of attitudes consistent with the Protestant work ethic and the ideological belief that each person shapes his own destiny" (Fink & Hjelle, 1973, p. 969). Likewise, these authors wrote that "external" items were consistent with their definition of liberal ideologies in that they suggest that "environmental conditions determine behavior" (Fink & Hjelle, 1973, p. 969). Similar comments were made by authors such as Mirels and Garrett (1971) and Abramowitz (1973). Linder (1986) considered the possible relations among locus of control, values, and political perspectives. He found that freedom was valued more by those individuals reporting their internal orientation and concluded that this result lends support to the proposition that the I-E Scale factors relate to liberal and conservative ideologies.**

**At least two difficulties in the Rotter instrument were identified in these studies. One is the instability of the factor structure. Different researchers have reported finding different numbers of factors.(See for example, Ferguson, 1993, Zwick & Velicer, 1986, and Comrey, 1978). Even when similar numbers of factors are produced, there is little agreement on the specific items loading on each factor (Ferguson, 1993). Some of the problem may be caused by the**

use of varying sample sizes and perhaps by the use of samples too small for adequate analysis. However, not all of the difficulties can be explained away.

Levenson (1972) constructed a 24-item locus-of-control scale using a six-point Likert style format. She constructed three eight-item scales which she termed "Internal," "Chance," and "Powerful Others." The author developed this scale to respond to the criticisms of the Rotter instrument, both in terms of the multidimensionality criticisms and the difficulties with potential convergent validity issues. Levenson and Miller (1976) argued that Rotter's original finding of unidimensionality and the later findings by various researchers of multidimensionality could be explained by societal changes. They called attention to the ten-year gap between Rotter's original work and many of the failed attempted replications. Significant historical events may have led to changed societal beliefs and "those changes may have led to differences in social and political activism which, in turn, may have led to additional changes in belief" (p. 378).

It is possible, they argued, that prior to the events of the 1960's people made a simpler distinction between factors under their control and factors not under their control. This distinction is likely to have been replaced by one between situations not under the individual's control but under another more powerful individual's control and those situations that are the result of chance. Both scenarios suggested control outside the individual, but further specify the external source of control. Thus, Rotter may have conceptually muddled the



locus-of-control waters. The Levenson scale, which separates the two hypothesized loci of control, should provide a more logical and applicable measure.

Levenson (1974) offered other advantages for her scale. It utilizes a six-point Likert format instead of the fixed-choice format of the Rotter. She reported that, for the items of her scale, "the factors are statistically independent of each other" (p. 382). All of the items on the Levenson scale pertain to "I" and thus it avoids the confusion between what an individual feels is true for him/herself and what is true for others. In addition, because of the wording of the individual items, the Internal (I), Powerful Others (P), and Chance (C) scales are parallel. This allows for comparison of respondents' agreement of sources of control for the same situations. Finally, she avoided any reference to "the modifiability of the specific issues" included in the items which may have tapped both personal control and ideological control and which was cited by some (e.g., Gurin et al., 1969) as a contaminating factor in the Rotter instrument. Levenson and Miller (1976) add to the list of advantages the fact that, up to that point, the Levenson scale was not shown to correlate with measures of social desirability.

In 1974, Levenson reported low and nonsignificant correlations between demographic factors (such as age and education) and each of the three Levenson subscales. This instrument was subjected to principal component factor analysis with Varimax rotation. That analysis resulted in seven factors.

However, 17 of the 24 items loaded on the first three factors (the hypothesized I, P, and C factors) with the remaining factors containing only one or two items. In addition, there was “almost no overlap of the items on the I, P, and C factors.” (Levenson, 1974, p. 382).

Levenson and Miller (1976) reported a number of applications of this scale. They studied sociopolitical activism, political ideology (liberal/conservative), and locus of control and concluded that, compared to liberals, conservatives tended to score slightly higher on the Internal scale and slightly lower on the Chance scale, although neither of these differences reached statistical significance. In addition, the relation between activism and the Powerful Others scale was significant and more marked for conservatives than for liberals. Levenson and Miller (1976) also found a significant difference between activists and non-activists on the Internal scale with activists reporting that they felt little internal control over their lives (Levenson & Miller, 1976).

The Levenson scale has attained neither the fame nor the use of the Rotter Scale. However, there are definite advantages to its use. Its parallel construction provides similar questions on all three scales. Blau (1984) found that the Levenson scale produced three factors that essentially replicated the three *a priori* scales that Levenson originally defined.

Thus, the Rotter I-E scale has the advantages of longevity of use and application in a number of areas. However, it has the disadvantage of considerable disagreement over its factor structure and thereby to what it is

measuring. The Levenson scale brings with it the advantage of being associated with a fairly stable factor solution. The negatives for this scale include its relative newness and a relatively small body of research data concerning its use. It is believed that the stability of this instrument makes it the more desirable instrument for current research.

### **Salvation.**

“Religion,” according to Yinger (1970) is “a system of beliefs and practices by means of which a group of people struggles with these ultimate problems of human life.” Christian beliefs in “salvation” clearly meet this definition.

The concept of salvation has been a core one since the beginnings of Christian tradition. Biblical references to salvation or to “Christ our Savior” are numerous. Early writings (e.g., the Book of Isaiah) contained a very temporal perspective on salvation, an idea that Yahweh would be soon coming to the rescue of the people (Comstock, Baird, Bloom, O'Dea, O'Dea & Adams, 1971).

“I bring near my deliverance, it is not far off, and my salvation will not tarry; I will put salvation in Zion, for Israel my glory” (Isaiah, 46:13). References also abound in prayers, e.g., the Nicene Creed contains the phrase “for our salvation” (Book of Common Prayer, p. 358). The following discussion owes much to the Westminster Dictionary of Christian Theology (Richardson & Bowden, 1983).

**A strong influence on Christian thought comes from the Epistles of Paul. In some of the Epistles, Paul referred to salvation as an event to come in which God will judge the world and establish the Kingdom of God on earth. (See, for example, Romans 13:11.) This emphasis had strong appeal to a people much oppressed by Roman rule.**

**At the same time Paul referred to salvation (more specifically the coming of the kingdom) as already having arrived (2 Cor 5:17). Believers' experience of the world is now "mediated by God's love in Christ" (Rom 8:37 as cited in Bornkamm, 1969). This tension was further complicated by Paul's use of the past tense when discussing salvation. For example, in Romans (8:24) he wrote "in this hope we were saved." Richardson & Bowden (1983) commented that for Paul "the salvation that is the object of hope involves the release of the whole creation from its bondage and the redemption of our bodies through resurrection" (cf Romans 8:18, Philippians, 3:20).**

**An additional meaning is that salvation is the saving of ourselves from ignorance through enlightenment, an idea presented in the Gospel of John in which Jesus is presented as revealing who He is, i.e., the Savior. Yet another meaning is assigned to the term salvation in the Bible and that is the idea of Jesus' sacrifice saving mankind from sin, death, and guilt (Cf: Richardson & Bowden, 1983). Various Christian faiths put different emphases on what mankind must do to obtain salvation. Some argue that good works are required, whereas others hold that faith is sufficient. Prevalent in Catholic**

tradition is the need for repentance and the seeking of God's mercy and forgiveness. Yet others emphasize the concept of predestination, i.e., the idea that God "foreknows and ordains, from all eternity, who will be saved" (Richardson & Bowden, 1983, p. 460).

For Christians, belief in salvation is often the most important criterion for inclusion in a group of believers, although the specific definition of salvation that is held and the importance placed on salvation varies. Beliefs about religion in general and about salvation in specific are often learned "at mother's knee." If the individual believes it to be true, then these core beliefs could be expected to be influential in affecting the individual's opinions on a variety of social issues.

#### The Protestant Work Ethic.

The concept of the Protestant work ethic (PWE) was included as a related concept. It is not difficult to associate the ends of this continuum with the concept of locus of control. It could be posited that "the sign of God's favor" is obtained, not because of control over one's environment, but because of external factors (i.e., God's favor). It is also not difficult to associate this work ethic (PWE) with concepts of salvation, at least in the more earthly view of salvation. A person who is saved (i.e., is in God's favor) is one who is successful and vice versa. A definition of the Protestant work ethic was provided by Oates (1971):

The so-called Protestant Work ethic can be summarized as follows: a universal taboo is placed on *idleness*, and *industriousness* is considered a religious ideal; *waste* is a vice, and *frugality* a virtue; *complacency* and *failure* are outlawed, and *ambition* and *success* as sure signs of God's favour; the universal sign of sin is *poverty*, and the crowning sign of God's favour is *wealth*. (p. 84) (*italics in original*).

The Protestant work ethic has been explored in many studies. Feather (1984), using a sample of 140 students, concluded that there was a highly significant association between Protestant work ethic and Conservatism. He pointed out that individuals who espoused the values of self-control and respect for authority were more likely to acknowledge conservatism and the Protestant work ethic.

That the Protestant work ethic is related to specific religious denominational affiliation or set of beliefs is by no means a universal finding. To the contrary, "There has been surprisingly little good, recent, empirical research on the relationship between the Protestant work ethic and religious beliefs and practices" (Furnham, 1990, p. 70). He continued, "Apart from a lumping together of all Protestant sects, Bouma (1973) is quite rightly concerned that few sociological researchers have considered the actual beliefs of people grouped by demographic or religious variables" (p. 70).

Kim (1977) examined the extant literature attempting to link religion and occupational success in general, including the Protestant Work ethic. He pointed out that this research used denominational affiliation rather than specific religious beliefs and, although there may be some similarity of belief

within a denomination, there is considerable room for divergence in many denominations and overlap between them. His measure of Protestant work ethic was much more predictive of occupation and education than was simple denominational affiliation or identification. Other attempts to link Protestant work ethic and religious affiliation (e.g., Ray, 1982, Beit-Hallahmi, 1979, and Ma, 1986) also found no significant correlation between Protestant work ethic and religious affiliation. Furnham (1990) reviewed work regarding the Protestant work ethic and religious affiliation and concluded: "any study of the behavioural correlates of religion should abandon the use of religious affiliation as a measure of the Protestant work ethic." (p. 71).

How could Protestant work ethic be expected to relate to social issues, particularly to issues of welfare? Furnham (1990) suggested that if the relation were simple, people espousing the Protestant work ethic would be opposed to welfare, arguing instead for the poor to be put to work. He offered an alternate view when he differentiated the "deserving" from the "undeserving" poor. He believed that, for many people, it is acceptable to assist the deserving poor who have little other recourse.

## **The Present Study**

**The present study examined the relation between participants' positions on selected social policies and core Christian religious beliefs, here defined as beliefs about salvation. Protestant work ethic and locus of control were included as related concepts. The theoretical model proposed that there was a direct relation between positions on each of the social policies and salvation beliefs, Protestant work ethic, and the three aspects of locus of control. No interactions among the variables were proposed.**

**There has been no direct exploration of the relation between salvation beliefs and social policy choices. Thus, there is no extant research on which to base hypotheses. However, it was believed that individuals expressing strong beliefs in salvation, in either a liberal or conservative dimension, support care of others, i.e., government assistance in life essentials. A logical association between PWE and social policies would be for those expressing a belief in the Protestant work ethic to also express belief in individual responsibility for living essentials. However, because the participants were seminarians planning to become service professionals and could be expected to express concern for others, they were, in general, expected to respond to social policy positions, as Furnham (1990) suggested. That is, it was anticipated that the seminarians supported assistance for the "deserving poor" and that would be represented in their responses. It was expected also that locus of control would be related to social policy choice in the following way: Those expressing an internal locus of**



**control were expected to express belief in individual responsibility for basic needs. Those expressing an external locus of control, whether as a result of powerful others or chance, were expected to support some governmental assistance in domestic issues.**

## **Method**

### **Participants**

**Subjects were recruited from seven seminaries in the eastern United States. They were designed primarily to educate individuals preparing for the ordained ministry, although each school offered other advanced theological training. The M.Div. (Master of Divinity) is the usual degree obtained by individuals seeking ordination. The Doctor of Divinity and Master of Theological Studies degrees are also offered by these schools. Seminarians were chosen because it was believed that they have considered their views of salvation as part of their educational process. This consideration would lead, it was believed, to a clearer understanding of their own theological positions and would, therefore, allow the best possible attempt at linking theological and secular beliefs.**

**The deans of fifteen seminaries across the United States were originally contacted. These seminaries were Episcopal, Methodist, Lutheran, Roman Catholic and interdenominational. Seven declined to participate. One additional seminary dean agreed to participate only if questionnaires were placed on a table in a common area to be picked up if any student wished. This plan did not have sufficient likelihood of obtaining participants to warrant the expense of packet preparation for the student body and this offer was declined. No questionnaires were received from one of the eight schools that**

**agreed to participate. This seminary was not included in the study, nor in the calculation of response rates.**

**Packets containing a letter of introduction explaining the study, a copy of the questionnaire, and a stamped envelope addressed to the author were sent to each school. The letter clearly stated that the study was not associated with the respective institution and that participation was strictly voluntary. Packets were to be distributed in student mailboxes. (See appendix for sample cover letter and questionnaire.)**

**Seminaries were contacted in February, 1998 and packets were sent in early March, 1998. Data collection ran from March 1998 to the end of May, 1998.**

**Of the seven schools where packets were distributed, three schools were Episcopal seminaries, one was Catholic, one was Methodist, and two were interdenominational in sponsorship and support. Not all students in the denominational seminaries were of the same faith as the seminary sponsorship. Thus, the study allowed the possibility of the participation of individuals professing a wide range of Christian beliefs. However, it is acknowledged that the larger seminaries, and the ones contributing the largest proportion of the sample, were Episcopal.**

**Three of the schools were in the Washington, D. C. metropolitan area, two were in New England, one was in the New York metropolitan area and one**

was in the southern United States. The student bodies of the institutions ranged from 60 to 520 students.

A total of 1167 packets were distributed to the schools. Two hundred eighty-one instruments were returned, a return rate of 24.1%. Two replies were totally unusable due to extensive missing data. Thus, the usable return rate was 23.9%. Return rates varied from a low of 16.3% to a high of 39.9%. Five seminaries had return rates of over 30%.

### **Instruments**

**The Salvation Opinionnaire (SO)** In addition to providing an overall assessment of views toward salvation, the SO provides a brief assessment of religious conservatism, liberalism, and radicalism at least with regard to this central issue in Christianity. The developers of this instrument made a specific effort to include all viewpoints within the American Christian tradition from the beginning of its development and produced a twenty-five item instrument.

Dreger (1950, 1952) used the SO in his doctoral research in which he explored "personality correlates" of religious attitudes. The SO was used in conjunction with the Ferguson Primary Social Attitudes: Religionism (Ferguson, 1940, 1941) to identify liberal and conservative participants in the study. By a choice of representative samples of religious liberals and conservatives from the distinct modes of the SO distribution of responses of 351 individuals, the participants in his doctoral research were selected. Most important for the present purpose, the Ferguson and SO were correlated .77 for the entire group

from which the participants were drawn and .73 for the final participants. The conclusion drawn was that when the two groups were equated on relevant variables, including intelligence and socioeconomic status, differences tended to disappear, so that these differences in scores on the SO seemed to be attributable to variables other than religious denominational differences.

In the 1990's, work on the Salvation Opinionnaire was resumed. A new standardization of the instrument was reported by Dreger and Adkins (1991), who administered the SO to 778 individuals, sampling a population similar to those of the original standardization samples, with the addition of a small group of persons from other than Christian faiths. The latent structure of the instrument was examined (Dreger, 1991) by exploratory and confirmatory factor analyses of the covariance matrices of the full data set and of the two sets resulting from the division into odd and even halves. Supplemented by two matrix comparison procedures, the confirmatory analyses resulted in acceptance of a four-factor solution (though not unequivocally), one factor representing conservative religious attitudes, two factors liberal attitudes, and one what might be termed radical attitudes. ( Factor 1 - Items 3, 5, 7, 11, 12, 13, 14, 16, 18, 20, 23, 25; Factor 2 - Items 6, 9, 15, 17, 19, 22; Factor 3 - Items 2, 8, 21; Factor 4 - Items 1, 4, 10, 24) (Cf. Appendix).

The Salvation Opinionnaire was divided into four factors as proposed by Dreger (1952). The first salvation factor (the traditional or conservative factor) contained 12 items. The possible and the actual range of scores on this factor

was 12. (Coefficient alpha = .85). The mean score was 8.3, with a standard deviation of 3.3. The second (liberal factor) had a possible and actual range of 6 (coefficient alpha = .74). The mean score was 2.2, with a standard deviation of 1.8. Thus, seminarians endorsed a smaller proportion of items on this factor than on the first. The third and fourth salvation factors (the second liberal factor and the radical factor) had three and four items respectively (coefficient alpha = .57 for the third salvation factor and .44 for the fourth factor). Means of both of these factors are less than one (.54 and .74) and the standard deviations are also less than one (.83 and .97). The reliabilities of these factors is unsatisfactory and they were dropped from the analyses.

**Protestant Work Ethic Scale.** This 19-item scale was developed by Mirels and Garrett (1971). It includes items such as "The self-made man is likely to be more ethical than the man born to wealth." and "Any man who is able and willing to work hard has a good chance of succeeding." The scale is a seven point Likert-type scoring (strongly agree to strongly disagree), which makes the range of possible scores 19 to 153. It has been used by various researchers who have reported reliability calculations. In their study, Mirels and Garrett (1971) reported a Kuder-Richardson reliability of .79. Kidron (1978) reported a Spearman-Brown reliability coefficient of .67. Two studies reported Cronbach's Alpha coefficients: Lied and Pritchard (1976) citing a coefficient of .70 and Ganster (1981) giving a coefficient of .75. Furnham (1990) reviewed the research using the Protestant work ethic scale and

**concluded that it possesses “acceptable” face validity (p. 83) and good concurrent validity.**

**A factor analysis of the Mirels and Garrett (1971) Protestant work ethic (PWE) scale was undertaken by Tang (1993), who concluded that it was driven by four factors: “hard work, internal motive, asceticism, and attitudes toward leisure.” Thirteen of the nineteen items were included in these four factors.**

**The factor structure of the PWE had also been explored by Furnham (1990). This study is roughly equivalent to the Tang (1993) study. Furnham took the items from seven self-report questionnaires measuring this concept. He included all 78 of the items from these seven scales in a factor analysis. Based upon these results, he concluded that five factors were “moderately intercorrelated” and suggested that the factors “are not entirely independent (Furnham, 1990). Of the 19 items of the PWE (Mirels & Garrett, 1971), 16 loaded on one of the factors; one item (“Our society would have fewer problems if people had less leisure time.”) loaded on two factors. The factors extracted by Furnham were very similar to three of the factors extracted by Tang (1993): Admiration for and willingness to work, Leisure, and Asceticism. Thus, there was some agreement between the work of Tang and the work of Furnham, and they certainly suggested some stability of factors for the measure of the Protestant work ethic.**

**In the present study, all PWE items were included in a single scale as proposed by Mirels and Garrett. This produced a scale with a coefficient alpha**

of .7371. Scores ranged from a low of 15 to a high of 89, yielding a mean of 65.6 and a standard deviation of 9.7. Thus, most scores indicated significant endorsement of the concepts of the PWE.

**Levenson's Locus of Control Scale.** Levenson constructed her scale to respond to many of the criticisms leveled at the Rotter I-E scale. It includes 24 items, with three subscales each consisting of eight items. Items on the "Internal" scale include "Whether or not I get to be a leader depends mostly on my ability" and "When I get what I want, it's usually because I worked hard for it." Items on the "Powerful Others" scale include "My life is chiefly controlled by powerful others." and "If important people were to decide they didn't like me, I probably wouldn't make many friends." Items on the "Chance" scale include "Often there is no chance of protecting my personal interests from bad luck happenings." and "I have often found that what is going to happen will happen." One unique feature of Levenson's instrument is that the items in each scale are parallel. For example, "My life is determined by my own actions," and "My life is chiefly controlled by powerful others," and "To a great extent, my life is controlled by accidental happenings."

In 1974, Levenson reported coefficient alpha estimates of .64 for the Internal scale, .77 for the Powerful Others scale, and .78 for the Chance scale. In 1976, Levenson and Miller reported Cronbach's alphas of .72 (Internal), .71 (Powerful Others) and .73 (Chance). Additionally, they stated that the scales



**"are not correlated with a measure of social desirability." (Levenson & Miller, 1976).**

**In the present study, the three locus of control scales were constructed based upon the theoretical work of Levenson. The constructed scales were: chance (coefficient alpha = .7430), internal (coefficient alpha = .7552) and powerful others (coefficient alpha = .7903). The mean score on the internal scale (LOCINT) was 23.9, the mean on the chance scale (LOCCHN) was 35.0, and the mean on the powerful others scale (LOCPWR) was 33.7. The distribution of scores on LOCINT was smaller than on LOCCHN or LOCPWR (range = 28 versus 42 and 33 respectively and standard deviation was 5.7 versus 6.1 and 6.0)**

**The Social Issues Questionnaire. A social issues questionnaire was developed by Himmelstein and McRae (1988) in their investigation of the relation between socioeconomic status and political attitudes. Their effort was an analysis of data from the 1980 National Election Survey that was conducted by the Center for Political Studies at the Institute for Social Research. The data were collected in 1980, shortly after the presidential election. Slightly over 1,400 individuals completed this survey which was part of a multi-year data collection effort. These questions were used in the present research to assess the positions of current participants on representative social issues.**

**Other Variables. Standard demographic variables were also studied in the present study. These include sex, race, age, religious denominational**

identification, and education. The inclusion of these permits both description of the sample and the possible comparison of various subgroups of individuals.

### **Data Analysis**

**Sample description.** Summary statistics describe sample characteristics of age, gender, race, current religious affiliation, and educational attainment. These data are presented in Table 1.

**Analyses of Variance.** To explore the association between religious denomination, age and gender and social policy, a series of one-way analyses of variance were calculated. Each social policy was considered individually to determine the extent, if any, of association with these variables. Five religious denominational categories were included. These were Catholics (n=20), Protestants not otherwise specified (n=61), Episcopalians (n=102), Methodists (n=53) and all other denominations (n=23). Age was divided into four cohorts: 20-29, 30-39, 40-49, and 50 and older.

**Regression Analyses.** The model on which this research was based hypothesized a direct relation between religious beliefs and social policy positions. Thus a series of regression analyses were undertaken to examine these associations. A stepwise regression approach was employed because this approach allows for the examination of the relative strength of association between the criterion variable and each of the predictor variables. Variables were entered in the order of the size of their association with the criterion variable. The individual social issues served as the criteria variables. One set

**Table 1****Sample Description**

|                              | <b>n</b> | <b>Percent</b> |
|------------------------------|----------|----------------|
| <b>AGE</b>                   |          |                |
| 21 — 30                      | 52       | 19.3           |
| 31 — 40                      | 75       | 27.8           |
| 41 — 50                      | 88       | 32.6           |
| 51 — 60                      | 49       | 18.1           |
| 61 — 70                      | 6        | 2.2            |
| Total (missing = 9)          | 270      | 100.0          |
| <b>EDUCATION</b>             |          |                |
| High School                  | 2        | .7             |
| Some College                 | 5        | 1.8            |
| Completed College            | 146      | 53.1           |
| Graduate/Professional Degree | 122      | 44.4           |
| Total (missing = 4)          | 275      | 100.0          |
| <b>RACE</b>                  |          |                |
| African American/Black       | 25       | 9.1            |
| Asian                        | 13       | 4.7            |
| Hispanic/Latino              | 4        | 1.5            |
| White/Caucasian              | 221      | 80.7           |
| Other                        | 11       | 4.0            |
| Total (missing = 5)          | 274      | 100.0          |

**Table 1 Continued**

|                                        |                      | <b>n</b>   | <b>Percent</b> |
|----------------------------------------|----------------------|------------|----------------|
| <b>SEX</b>                             |                      |            |                |
| <b>Female</b>                          |                      | <b>154</b> | <b>55.8</b>    |
| <b>Male</b>                            |                      | <b>122</b> | <b>44.2</b>    |
| <b>Total</b>                           | <b>(missing = 3)</b> | <b>276</b> | <b>100.</b>    |
| <b>RELIGION</b>                        |                      |            |                |
| <b>Protestant<br/>(no description)</b> |                      | <b>61</b>  | <b>22.1</b>    |
| <b>Episcopalian</b>                    |                      | <b>91</b>  | <b>33.0</b>    |
| <b>Anglican</b>                        |                      | <b>11</b>  | <b>4.0</b>     |
| <b>Presbyterian</b>                    |                      | <b>13</b>  | <b>4.7</b>     |
| <b>United Methodist</b>                |                      | <b>53</b>  | <b>19.2</b>    |
| <b>Quaker</b>                          |                      | <b>2</b>   | <b>0.7</b>     |
| <b>Baptist</b>                         |                      | <b>7</b>   | <b>2.5</b>     |
| <b>United Church of Christ</b>         |                      | <b>1</b>   | <b>0.4</b>     |
| <b>Unitarian</b>                       |                      | <b>8</b>   | <b>2.9</b>     |
| <b>Church of God</b>                   |                      | <b>1</b>   | <b>0.4</b>     |
| <b>Holiness</b>                        |                      | <b>1</b>   | <b>0.4</b>     |
| <b>Eastern Orthodox</b>                |                      | <b>1</b>   | <b>0.4</b>     |
| <b>Christian</b>                       |                      | <b>2</b>   | <b>0.7</b>     |
| <b>Roman Catholic</b>                  |                      | <b>20</b>  | <b>7.2</b>     |
| <b>None</b>                            |                      | <b>3</b>   | <b>1.1</b>     |
| <b>Total</b>                           |                      | <b>276</b> | <b>100.0</b>   |

of regression models employed the individual social issues and the two retained subscales on the SO as the predictor variables. Another set of regression models added the related concepts of PWE and locus of control as the predictor variables. The intent here was to utilize one method of estimating the relative strengths of the various relations among the variables. In order to further evaluate the results of the regression, the tolerances were examined. As Pedhazer and Schmelkin (1991, p. 436) state, tolerance is one minus the “squared multiple correlation” of that variable with the rest of the independent variables. Thus, it refers to what the independent variable under consideration does not share with the other independent variables. The lower the correlation of the variable with the other independent variables, the closer to one is the tolerance. This is the desired situation.

## **Results and Discussion**

### **Participants**

**The age of the seminarians ranged from 21 years old to 67 years old. Eight declined to give their age. Many of the students were preparing for the ministry as a second career. The mean age of seminarians included in the study was 40.0 years. Fifty percent of the students were age 41 and over. Three respondents did not report their gender. Of the remainder, 154 were women and 122 were men.**

**Five seminarians did not report their ethnic group. Twenty five reported themselves as "African American/Black", 13 as "Asian," 13 as "Hispanic/Latino," 221 as "White/Caucasian," and 11 as "Other." The "Other" category included people who further defined their ethnicity by stating their country of origin. Two individuals referred to themselves as "multiethnic" and two as Native Americans.**

**Four individuals did not report their level of educational attainment. Two reported completing high school only and two reported "some college." One hundred forty six were college graduates and 122 reported holding a graduate or professional degree.**

**The seminarians who responded were predominantly Protestant (90.6%). Of these, 40.4% were Episcopalians. The next largest group of participants (21.2%) described themselves as Methodist. The remainder of the respondents either described themselves as "Protestant" with no further**

explanation (24.4%) or fell into one of nine other denominations, with no group here larger than 4.4% of the sample. A strong effort was made to include a wide variety of Protestant denominations by the inclusion of Episcopal, Presbyterian, Methodist, and interdenominational institutions. However, there were few Catholic seminarians because only one Catholic seminary agreed to participate and this had a very small student body. The high numbers of Episcopal and Methodist seminarians was due to the relative size of the seminaries of those denominations.

There was very little missing data. Most participants answered every question. The question on environmental policy was the one that the highest number (n=17) of respondents declined to answer. The reason for this was the construction of this question. The comments made by respondents about that question indicated that some of these respondents wanted an option to increase environmental restrictions but this option had not been provided.

#### **Analyses by Group Membership**

The data were examined for response differences based upon group, here specifically denomination, age, and gender. Analyses by seminary were considered, but deemed redundant because most of these seminaries were denominational in student body. The differences between seminary and denomination were minimal. A series of one-way analyses of variance (ANOVA) were conducted for each of these.

**Social Policies by Denomination.** Some of the denominations, as was seen in the sample description, were represented by only one or two individuals and were, thus, unsuitable for analysis by group. There were sufficient Protestants who did not further define their denomination (n=61), Catholics (n=20), Episcopalians (n=102), and Methodists (n=53) for inclusion in the analysis. The remainder of the Protestant respondents were combined into an “other” category (see Table 2).

There were no statistically significant denominational differences for attitudes regarding Civil Rights, Education, Health Care, Housing and Welfare, that is, the one-way Analyses of Variance yielded non-significant F ratios (see Table 2). For three other policy issues, there were significant differences, identified by asterisks, between the religious denominations. These three policies were: Abortion ( $F=2.94^*$ ), Defense Spending ( $F=2.77^*$ ) and Pollution ( $F=3.60^{**}$ ). In each case, the Catholic seminarians were significantly different from the overall mean. Catholics supported less access to abortion, greater defense spending, and less stringent environmental regulations than did the other groups of seminarians.

To decrease the probability of spurious relations in a study where multiple comparisons have been made, the Bonferroni correction was utilized. This correction diminishes the probability of Type I errors by “adjusting the overall alpha level by the number of comparisons done” (Pedhazur & Schmelkin, 1991, p. 485). Thus, in the ANOVAs, the significance of the F ratio



**Table 2**
**Social Policy Issues, Locus of Control, Protestant Work Ethic, and Salvation By Denomination**  
**Means, Standard Deviations, and F Values**

|                     | Protestant NOS |               | Catholics    |               | Episcopalian |               | Methodists   |               | Other Prots. |               | F Value       |
|---------------------|----------------|---------------|--------------|---------------|--------------|---------------|--------------|---------------|--------------|---------------|---------------|
| <b>Abortion</b>     | <b>2.51</b>    | <b>(1.29)</b> | <b>1.65</b>  | <b>(.88)</b>  | <b>2.62</b>  | <b>(1.16)</b> | <b>2.45</b>  | <b>(.95)</b>  | <b>2.47</b>  | <b>(1.30)</b> | <b>2.94*</b>  |
| <b>Civil Rights</b> | <b>2.49</b>    | <b>(.74)</b>  | <b>2.10</b>  | <b>(.85)</b>  | <b>2.33</b>  | <b>(.64)</b>  | <b>2.51</b>  | <b>(.72)</b>  | <b>2.49</b>  | <b>(.83)</b>  | <b>1.68</b>   |
| <b>Defense</b>      | <b>3.00</b>    | <b>(1.54)</b> | <b>2.10</b>  | <b>(1.17)</b> | <b>3.05</b>  | <b>(1.42)</b> | <b>2.87</b>  | <b>(1.29)</b> | <b>2.49</b>  | <b>(1.49)</b> | <b>2.77*</b>  |
| <b>Education</b>    | <b>3.62</b>    | <b>(1.87)</b> | <b>3.10</b>  | <b>(1.57)</b> | <b>3.40</b>  | <b>(1.79)</b> | <b>3.62</b>  | <b>(1.75)</b> | <b>3.40</b>  | <b>(1.88)</b> | <b>47.00</b>  |
| <b>Health</b>       | <b>2.66</b>    | <b>(1.68)</b> | <b>2.80</b>  | <b>(1.74)</b> | <b>2.43</b>  | <b>(1.47)</b> | <b>2.53</b>  | <b>(1.44)</b> | <b>2.16</b>  | <b>(1.54)</b> | <b>90.00</b>  |
| <b>Housing</b>      | <b>3.15</b>    | <b>(1.71)</b> | <b>2.30</b>  | <b>(1.30)</b> | <b>2.78</b>  | <b>(1.76)</b> | <b>3.13</b>  | <b>(1.64)</b> | <b>2.81</b>  | <b>(1.82)</b> | <b>1.33</b>   |
| <b>Nuclear</b>      | <b>2.20</b>    | <b>(.75)</b>  | <b>2.10</b>  | <b>(.69)</b>  | <b>1.96</b>  | <b>(.81)</b>  | <b>2.13</b>  | <b>(.74)</b>  | <b>2.09</b>  | <b>(.84)</b>  | <b>1.01</b>   |
| <b>Pollution</b>    | <b>.98</b>     | <b>(.39)</b>  | <b>1.45</b>  | <b>(.89)</b>  | <b>1.34</b>  | <b>(.51)</b>  | <b>1.26</b>  | <b>(.68)</b>  | <b>1.02</b>  | <b>(.64)</b>  | <b>3.60**</b> |
| <b>Welfare</b>      | <b>2.02</b>    | <b>(.90)</b>  | <b>1.80</b>  | <b>(.77)</b>  | <b>2.12</b>  | <b>(.85)</b>  | <b>2.23</b>  | <b>(.78)</b>  | <b>1.86</b>  | <b>(1.03)</b> | <b>1.63</b>   |
| <b>LOCCHN</b>       | <b>35.00</b>   | <b>(5.14)</b> | <b>34.15</b> | <b>(5.17)</b> | <b>36.01</b> | <b>(5.13)</b> | <b>35.15</b> | <b>(5.51)</b> | <b>32.74</b> | <b>(9.02)</b> | <b>2.38</b>   |
| <b>LOCINT</b>       | <b>25.23</b>   | <b>(5.25)</b> | <b>24.65</b> | <b>(5.78)</b> | <b>23.27</b> | <b>(5.50)</b> | <b>23.91</b> | <b>(4.45)</b> | <b>22.84</b> | <b>(7.74)</b> | <b>1.61</b>   |
| <b>LOCPWR</b>       | <b>33.50</b>   | <b>(5.56)</b> | <b>36.10</b> | <b>(4.61)</b> | <b>34.19</b> | <b>(5.31)</b> | <b>34.10</b> | <b>(5.24)</b> | <b>31.44</b> | <b>(9.19)</b> | <b>2.51*</b>  |

Table 2 continued

|             | Protestant NOS |         | Catholics |        | Episcopalian |        | Methodists |        | Other Prots. |        | F Value |
|-------------|----------------|---------|-----------|--------|--------------|--------|------------|--------|--------------|--------|---------|
| PWE         | 65.13          | (11.59) | 66.90     | (8.05) | 66.84        | (9.75) | 64.43      | (7.77) | 64.05        | (9.60) | .997    |
| Salvation 1 | 8.86           | (3.45)  | 7.00      | (2.75) | 8.42         | (3.00) | 9.33       | (2.51) | 6.53         | (4.56) | 4.53... |
| Salvation 2 | 2.38           | (1.80)  | 2.35      | (1.66) | 1.94         | (1.62) | 2.43       | (1.91) | 2.34         | (2.01) | .919    |

Note:

N's range from 270 to 276

Standard deviations in parentheses

\*p ≤ .05

\*\*p ≤ .01

\*\*\*p ≤ .005

45 \*\*\*\*p ≤ .001

had to exceed .01 (or .05/5) in order to be considered significant. For each of the social policies, the results obtained with this more conservative procedure were identical to those obtained earlier.

Locus of Control by Denomination. There were no significant differences between denominations for the internal locus of control scale. There was a difference for the belief in powerful others (LOCPWR) as related to life circumstances. Here the Catholic seminarians less strongly endorsed LOCPWR while the "Other Protestant" group more strongly endorsed this idea (see Table 2). This finding was also obtained when using the Bonferroni correction.

Protestant Work Ethic by Denomination. A similar analysis was conducted for the summed PWE score. No significant differences were found between denominations. The belief in the PWE was relatively consistent across groups.

Salvation by Denomination. The third and fourth salvation factors were dropped from the analysis because of unacceptably low reliability coefficients. Of the two remaining factors, only one, the first or conservative factor, produced a significant difference due to denomination differences. For this factor, Catholics and the collected Other group expressed less support for these items and Methodists expressed somewhat more. When the Bonferroni correction was used, the significance of the results for the Other Protestant

group and the Methodists was upheld. The weaker result (for Catholic students) was not.

**Social Policies by Age.** Fewer differences in opinions on social policy were associated with age than were found with seminary of attendance. Here there were differences associated with age on three of the policies: Civil Rights ( $F=3.10^*$ ), Nuclear Power ( $F=3.00^*$ ), and Pollution (or environmental regulations) ( $F=6.10^{****}$ ). Younger respondents were less likely than older to respond that civil rights advances were “too slow.” The younger respondents generally supported decreases in reliance on nuclear power and supported continuing existing environmental regulations (see Table 3). With the Bonferroni correction, the significant differences by age were found for the Pollution item but were not found for the Civil Rights or the Nuclear Power items. The latter two policies were the less significant results that did not hold up in the more stringent test of association.

**Locus of Control by Age.** Two of the summed scores for locus-of-control show significant differences associated with age, i.e., LOCCHN ( $F=6.14^{****}$ ) and LOCPWR ( $F=3.75^*$ ). As a group, the twenty-year-olds indicated more support for chance as a causal factor in their lives than did older seminarians. Younger seminarians also indicated more support for the role of powerful others than did their older colleagues. These results were confirmed using the Bonferroni correction (see Table 3).

**Table 3**

**Social Policy Issues, Locus of Control, Protestant Work Ethic, and Salvation By Age:**  
**Means, Standard Deviations, and F Values**

|              | 0 — 29 |         | 20 — 39 |        | 40 — 49 |        | 50 and over |        | F Value  |
|--------------|--------|---------|---------|--------|---------|--------|-------------|--------|----------|
| Abortion     | 1.67   | (1.66)  | 2.43    | (1.02) | 2.54    | (1.14) | 2.45        | (1.24) | 1.57     |
| Civil Rights | 1.89   | (1.17)  | 2.23    | (.89)  | 2.50    | (.70)  | 2.40        | (.66)  | 3.10*    |
| Defense      | 2.33   | (1.41)  | 2.66    | (1.36) | 3.06    | (1.51) | 2.63        | (1.31) | 2.35     |
| Education    | 3.22   | (1.92)  | 3.34    | (1.86) | 3.63    | (1.82) | 3.29        | (1.71) | .76      |
| Health       | 2.11   | (1.45)  | 2.39    | (1.60) | 2.63    | (1.60) | 2.32        | (1.41) | .99      |
| Housing      | 2.89   | (1.90)  | 2.75    | (1.57) | 3.06    | (1.77) | 2.71        | (1.67) | .84      |
| Nuclear      | 2.67   | (.71)   | 2.21    | (.73)  | 1.98    | (.81)  | 2.11        | (.72)  | 3.00*    |
| Pollution    | .56    | (.73)   | 1.31    | (.77)  | 1.10    | (.53)  | 1.16        | (.51)  | 4.76---  |
| Welfare      | 1.67   | (1.41)  | 2.16    | (.75)  | 2.09    | (.88)  | 1.98        | (.86)  | 1.10     |
| LOCCHN       | 27.22  | (14.38) | 34.45   | (5.30) | 35.09   | (5.83) | 35.95       | (4.62) | 6.14.... |
| LOCINT       | 19.89  | (10.69) | 25.01   | (4.95) | 23.96   | (5.69) | 23.43       | (5.30) | 2.33     |
| LOCPWR       | 27.89  | (13.63) | 34.16   | (4.83) | 33.40   | (6.31) | 34.71       | (4.80) | 3.75*    |
| PWE          | 60.86  | (13.86) | 66.54   | (7.98) | 65.81   | (9.97) | 65.16       | (9.82) | .76      |
| Salvation 1  | 5.50   | (2.38)  | 8.28    | (3.10) | 8.16    | (3.61) | 8.80        | (2.94) | 1.55     |

Table 3 continued

|             | 0 — 29      | 20 — 39     | 40 — 49     | 50 and over | F Value |
|-------------|-------------|-------------|-------------|-------------|---------|
| Salvation 2 | 2.50 (1.73) | 2.36 (1.59) | 2.12 (1.80) | 2.30 (1.84) | .31*    |

Note:  
N's range from 270 to 276  
Standard deviations in parentheses  
\*p ≤ .05  
\*\*p ≤ .01  
\*\*\*p ≤ .005  
\*\*\*\*p ≤ .001

**Protestant Work Ethic and Salvation by Age.** There were no significant associations between responses on the PWE instrument and age. Responses were quite similar across the groups.

There was only one significant association of age with a salvation factor. This occurred for the second (or liberal) factor where the younger seminarians were the more likely to endorse items on this factor ( $F=.31^*$ ). This association did not hold up when the Bonferroni correction was used. There were no significant associations between age and the other salvation factors (see Table 3).

**Social Policies by Gender.** Differences between males and females were found for a number of the social policy items. Specifically, differences were found for: health care ( $F=16.48^{****}$ ), nuclear plants ( $F=6.61^*$ ), and environmental issues ( $F=4.73^*$ ). Females were more supportive of governmental intervention in providing health care for its citizens. They were more supportive of closing nuclear power plants or at least, using only existing ones and not constructing new nuclear power plants. They were, additionally, supportive of keeping existing environmental regulations without relaxing them. (see Table 4). An examination of the data indicated that, although there were statistically significant differences on these three items, there was actually very little difference between the responses of males and females. As a whole, these responses were indicative of a general concern for people and the environment.

**Table 4**

**Social Policy Issues, Locus of Control, Protestant Work Ethic, and Salvation**  
**By Gender**  
**Means, Standard Deviations, and F Values**

|              | Females |         | Males |        | F Value   |
|--------------|---------|---------|-------|--------|-----------|
| Abortion     | 2.59    | (1.28)  | 2.34  | (.97)  | 3.11      |
| Civil Rights | 2.46    | (.72)   | 2.34  | (.78)  | 1.66      |
| Defense      | 2.74    | (1.34)  | 2.98  | (1.54) | 1.96      |
| Education    | 3.41    | (1.73)  | 3.54  | (1.89) | .37       |
| Health       | 2.71    | (1.62)  | 3.11  | (1.81) | 16.48**** |
| Housing      | 2.59    | (1.28)  | 2.34  | (.97)  | 3.72      |
| Nuclear      | 2.18    | (.76)   | 1.94  | (.78)  | 6.61*     |
| Pollution    | 1.08    | (.51)   | 1.23  | (.65)  | 4.73*     |
| Welfare      | 2.05    | (.88)   | 2.10  | (.85)  | .25       |
| LOCCHN       | 35.25   | (5.71)  | 35.15 | (5.30) | .03       |
| LOCINT       | 23.81   | (5.59)  | 24.27 | (5.36) | .48       |
| LOCPWR       | 33.64   | (6.12)  | 34.21 | (5.32) | .66       |
| PWE          | 66.85   | (10.01) | 64.29 | (8.89) | 4.84*     |
| Salvation 1  | 8.10    | (7.27)  | 8.54  | (3.42) | .82       |
| Salvation 2  | 2.29    | (1.78)  | 2.13  | (1.76) | .48       |

**Note:**

**N's range from 270 to 276**

**Standard deviations in parentheses**

**\*p ≤ .05**

**\*\*p ≤ .01**

**\*\*\*p ≤ .005**

**\*\*\*\*p ≤ .001**



**Locus-of-Control and Protestant Work Ethic by Gender.** There were no statistically significant differences for any of the three locus of control scales. Responses of males and females were very closely related for all three of these concepts. Responses to the PWE were different, with females less supportive of the ideas contained in that instrument ( $F = 4.84^*$ ) (see Table 4).

**Salvation by Gender.** Finally, there were no statistically significant differences between males and females on salvation beliefs contained in the first two salvation factors. The third and fourth factors had been previously dropped from the analysis (see Table 4).

### **Regression Analyses**

**Social Policies and Salvation, Protestant Work Ethic, and Locus of Control.** A step-wise multiple regression analysis was conducted. The theoretical model contained each of the social policy issues as the criterion variable in separate regression analyses. The predictor variables were scores on the two salvation factors retained in the analysis and the two measures thought to be related to beliefs of salvation: PWE and Locus of Control (see Table 5).

It should be noted that the tolerances were examined in each of the models. In only two case did the tolerance dip below .90, with most of them at least .95. This level of tolerance indicated that multicollinearity, was not a serious problem in these data. Interpretation of these results had to be made

**Table 5**

**Regression Models: Social Policies with Locus of Control, Protestant Work Ethic, and Salvation Beliefs Intercepts, Betas, Tolerances and r's**

| Social Policies | Intercept | LOCCHN            | LOCINT             | LOCPWR          | PWE                 | SO-01             | SO-02           | r <sup>2</sup> | Adj. r <sup>2</sup> |
|-----------------|-----------|-------------------|--------------------|-----------------|---------------------|-------------------|-----------------|----------------|---------------------|
| Abortion        | 3.28      | -.014<br>(.941)   | -.006<br>(.965)    | -.035<br>(.929) | .139*<br>(.991)     | -.180**<br>(.991) | .102<br>(.998)  | .056           | .048                |
| Civil Rights    | 4.44      | .009<br>(.944)    | .007<br>(.970)     | -.050<br>(.929) | .181****<br>(1.00)  | .021<br>(.991)    | .042<br>(.998)  | .033           | .028                |
| Defense         | .512      | .049<br>(.944)    | -.028<br>(.970)    | -.027<br>(.929) | -.234***<br>(1.00)  | .113<br>(.991)    | -.103<br>(.998) | .055           | .050                |
| Education       | -----     | -----             | -----              | -----           | -----               | -----             | -----           | -----          | -----               |
| Health          | 4.77      | .086<br>(.944)    | -.032<br>(.970)    | .104<br>(.929)  | -.220****<br>(1.00) | .011<br>(.991)    | -.066<br>(.998) | .048           | .044                |
| Housing         | 6.44      | .131*<br>(.944)   | -.186***<br>(.970) | .092<br>(.589)  | -.305****<br>(.916) | .120<br>(.908)    | .026<br>(.911)  | .144           | .133                |
| Nuclear         | 7.29      | -.084<br>(.999)   | .143*<br>(1.00)    | -.020<br>(.989) | -.058<br>(.970)     | .011<br>(.992)    | .061<br>(.999)  | .021           | .016                |
| Pollution       | 3.02      | .197***<br>(.944) | .140*<br>(.970)    | .071<br>(.589)  | -.223***<br>(.916)  | .068<br>(.908)    | .037<br>(.911)  | .078           | .065                |
| Welfare         | 4.58      | .228***<br>(.944) | .051<br>(.970)     | .037<br>(.589)  | -.249***<br>(.944)  | .118<br>(.988)    | -.088<br>(.978) | .111           | .103                |

Note:

Tolerances are given in parentheses.

\*p ≤ .05

\*\*p ≤ .01

\*\*\*p ≤ .005

\*\*\*\*p ≤ .001

with caution, however. Although at least one variable was entered into all but one of the equations, the  $r^2$  values were quite small.

Only one of the analyses retained a salvation factor, that being the equation for abortion, which retained the first (or conservative) salvation factor. The largest number of variables were retained in the model for housing. Here, PWE, Locus of Control, Chance, and Locus of Control, Internal were retained. The proposition that the government should provide housing was associated with rejection of the PWE Scale ( $r=.38$ ). That same proposition on housing was associated with a stronger belief that chance played an important role in the individual's life and success and a less strong belief of internal control.

The regression model containing positions regarding Welfare explained about 11% of the variance of this social policy measure. Two variables were entered: PWE and Locus of Control - Chance. As in the previous model, greater endorsement of governmental support for the individual was associated with rejection of the Protestant work ethic and a seminarian's greater belief in chance as locus of control.

PWE proved to be the variable most often included, appearing in eight of the nine equations (see Table 5). Only the positions on Nuclear power and Education were not associated with an individual's position regarding Protestant work ethic. For two of the social policies (Civil Rights and Defense spending) this was the only variable entered. In general, a rejection of the concepts included in the PWE were associated with support for increased

access to abortion and support for governmental assistance in health care, housing, and welfare. It was also associated with impatience with the progress of civil rights, support for environmental regulations and a lack of support for defense spending.

The Locus of Control summed scores were represented in four of the nine equations. The belief in chance was included for Housing, Pollution (Environmental concerns) and Welfare and was associated with support for governmental intervention in housing and welfare and support for environmental regulations. The belief in an internal locus of control was the only variable emerging from in the model for nuclear power plants and it appeared also in the equations for Housing and Pollution. A rejection of internal locus of control was associated with support for governmental intervention in housing and support for environmental regulations.

Social Policies and Salvation. Regression models were also run with each of the social policy issues as the predicted variable and only the two retained salvation factors as predictor variables. The results here were again extremely modest (see Table 6). No model explained more than four percent of the variance. The highest variance explained was found for Welfare. For five policies, no variables were entered into the equations. These were Civil Rights, Education, Health, Nuclear, and Pollution. The first (or conservative) Salvation Factor entered the equations for Abortion, Defense, Housing, and

**Table 6**

**Regression Models: Social Policies with Salvation Beliefs Intercepts, Betas, Tolerances and r's**

| <b>Social Policies</b> | <b>Intercept<br/>s</b> | <b>SO-01</b>   | <b>SO-02</b> | <b>r<sup>2</sup></b> | <b>Adj. r<sup>2</sup></b> |
|------------------------|------------------------|----------------|--------------|----------------------|---------------------------|
| <b>Abortion</b>        | <b>14.65</b>           | <b>-.193**</b> | <b>.109</b>  | <b>.037</b>          | <b>.033</b>               |
| <b>Civil Rights</b>    | -----                  | -----          | -----        | -----                | -----                     |
| <b>Defense</b>         | <b>9.25</b>            | <b>.134***</b> | <b>-.114</b> | <b>.018</b>          | <b>.014</b>               |
| <b>Education</b>       | -----                  | -----          | -----        | -----                | -----                     |
| <b>Health</b>          | -----                  | -----          | -----        | -----                | -----                     |
| <b>Housing</b>         | <b>2.18</b>            | <b>.170***</b> | <b>-.012</b> | <b>.028</b>          | <b>.024</b>               |
| <b>Nuclear</b>         | -----                  | -----          | -----        | -----                | -----                     |
| <b>Pollution</b>       | -----                  | -----          | -----        | -----                | -----                     |
| <b>Welfare</b>         | <b>10.95</b>           | <b>.150*</b>   | <b>-.134</b> | <b>.040</b>          | <b>.032</b>               |

**Note:**

\*p ≤ .05  
 \*\*p ≤ .01  
 \*\*\*p ≤ .005  
 \*\*\*\*p ≤ .001

**Welfare and the second (or liberal) salvation factor appeared in one equation (Welfare).**

**The relation between Abortion and Salvation Factor 1 was consistent with that found in the model containing salvation factors, PWE and Locus-Of-Control summed scores. A belief in salvation as an act of Christ was associated with support for restricted access to abortion. This same belief in salvation was also associated with support for increased spending for defense.**

**The same salvation factor entered the equation for Defense, Housing, and Welfare but here its effect was positive. The equation for Welfare was the only criterion variable into which both salvation factors were entered. This conservative belief in salvation was thus associated with support for increased defense spending, increased individual responsibility for housing, and decreased governmental provision of welfare payments.**

## **Summary and Conclusions**

**This sample consisted of a group of older students, many of them likely to be seeking a second career. They were well-educated, with approximately half of the sample possessing an advanced degree. The participants were overwhelmingly Protestant Christians.**

**Scores on the three locus of control scales indicated that the participants in the study generally agreed that factors outside themselves sometimes affected their situation, but there was some support for internal locus of control. This is consistent with the findings of Friedberg and Friedberg (1985) who stated "highly religious people may make attributions which reflect elements of both internality and externality" (p. 758). Responses of the sample as a whole to the PWE items produced a pattern of general rejection of ideas contained in the PWE. On the Salvation Opinionnaire, the first or conservative factor was the most highly endorsed of the four factors. The last two factors (the second liberal factor and a "radical" factor) were dropped from the analysis because of unacceptably low reliability scores.**

**Social policy items were, in general, endorsed in what might be termed "liberal" directions and in a manner consistent with a concern for the temporal well-being of others. Thus, participants expressed support for governmental involvement in providing education, housing, health care and welfare, the last for at least some period of time. A decrease in defense spending was also supported. The participants also expressed concern for the environment,**

**endorsing the maintenance of environmental regulations at present levels and reducing the number of nuclear power plants in use.**

**Gender had the least significant influence on social policy choices.**

**Denominational differences existed for the social policies on abortion, defense, and pollution. While significant, the actual differences between the scores were relatively small. Small denominational differences were also found for LOCPWR and the conservative salvation factor. These small differences between denominations are consistent with the findings of little relation described by researchers such as Lopatto (1985)**

**Regression equations had only small coefficients. In general, religious beliefs were more weakly associated with social policy positions than was endorsement of the PWE. Not all seminarians endorsed government intervention in the daily needs of people. Seminarians' support of assistance for the "working poor" as hypothesized by Furnham (1990) appeared unlikely for adherents of the Protestant work ethic. Individuals who endorsed these concepts supported individual responsibility for health, housing, etc. while those rejecting the Protestant work ethic were more supportive of governmental assistance. This is consistent with the hypotheses for this relation given earlier. Because, in general, seminarians supported governmental assistance, Furnham's (1990) suggestion of support for "the deserving poor" may yet be operative here, at least for those who reject the Protestant work ethic ideas.**



**The expected relation between locus of control and social policy is supported, but very weakly. Endorsement of governmental assistance was associated with acceptance of chance and rejection of internal locus of control. This is consistent with the observation of Rotter, et al. (1962) who argued that people try to change their environment if they believe they have internal locus of control. Those with more external locus were likely to feel less able to take care of their own needs and thus endorse government assistance. This was a very weak finding. This relation was found only for housing and thus provides little support for the hypothesized relation.**

**Helper (1972) stated: "It is, after all, through religion that man has tried to solve the most basic problems and deep seated anxieties of life." In the case of the present research, with the operationalization that was used, religious beliefs were not associated with possible solutions to basic problems at least at the societal level. Thus, based upon the results, it must be concluded that the hypothesized association of core religious beliefs to social beliefs, at least as operationalized in this study, was not supported. Although there are a few between-denominational differences on social policy stances, the explanation for differences in policy positions was not found in core religious beliefs as defined in this study or in denominational differences. This is consistent with the findings of researchers such as Lopatto (1985).**

**There are a number of possible explanations for this finding. Rokeach (1968), in his landmark study of "core and instrumental values," referred to**

salvation as a core value. It is possible that the definitions of salvation in this study did not adequately represent the beliefs of the included individuals. Perhaps salvation beliefs are not, despite many writings to the contrary, core religious beliefs for Christians. But this is not the only possible explanation for the findings. It is possible that these individuals, despite their seminary attendance, have not examined their beliefs and maintain inconsistent beliefs. It is also possible that religious values and beliefs are pervasive and do, as Rokeach suggested, have effects on other beliefs, but there is a limit to their pervasiveness. Perhaps social policy positions are too far removed from the participants' religious beliefs to be strongly affected. Religious beliefs may not easily translate into more temporal beliefs. Perhaps to be more directly related to temporal issues, the religious beliefs must be more specifically temporal in themselves.

The crucial variable may not be how the person views his or her own salvation, rather, it may be how that individual views his or her role in living the tenets of faith, i.e., does the individual embrace the "Social Gospel" with obligations to help tend to the temporal needs of others that is the crucial factor. Acceptance of this ethical position may be more closely related to beliefs on the temporal responsibilities of people.

This research was conducted on a very limited population of individuals, all of the participants were seminary students. Thus, it is not possible to generalize these findings to a wider population.

**The current findings are informative about the study population of seminarians. There is very little known about the beliefs of seminarians. Little is available outside the student body profiles compiled by individual institutions. Any interest in examining the beliefs, particularly the interrelated beliefs of the students, is difficult to fulfill in the present state of knowledge. The finding that religious beliefs are apparently not related to positions on social policies may indicate a dichotomy between these beliefs and care for other individuals. It must be remembered that there is concern for other people among the seminarians. It is simply not related to their religious beliefs as defined in this study. Thus, the informative aspect for seminary faculty is the apparent dichotomy between spiritual life and temporal concerns.**

**An important question may be the motivation behind seminary attendance. Is the individual motivated by a "call" to follow Christ or a desire, at least among the older seminarians, simply to pursue a alternative profession? Are beliefs about the role of government in social welfare related to this commitment - career dichotomy? It is not possible to answer these questions with the data available from this study.**

**The commitment to living the Gospel is not limited to those in or preparing to enter the ordained ministry. The commitment may not even be present in individuals who are members of this group. Such information may be useful to seminary administrators trying to understand their students and may**

**be used by these administration in planning educational and spiritual opportunities for growth in this area.**

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**Appendix**  
**Cover Letter and Questionnaire**

**Carolyn K. Falkowski  
West Orange, NJ 07052  
E-Mail:**

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**Dear**

**I am a graduate student in the psychology department of Louisiana State University. I am beginning data collection for my dissertation. My research is in the area of psychology and religion. This is an area of special interest to me, at least in part because I am a clergy spouse.**

**I am examining the factors that affect people's support of social policies. I am looking at individual's beliefs regarding ultimate fate, i.e., salvation, beliefs about his/her perceived ability to control his/her environment, beliefs regarding the importance of hard work, and positions on contemporary social issues. The model that I have proposed links salvation beliefs, locus of control, acceptance of the Protestant Ethic, and positions on social policy questions such as education, health care, and defense spending.**

**I am requesting that I be permitted to distribute questionnaires to the student body (all students, not just those preparing for ordination). I would suggest that the best way to accomplish this would be to prepare enough packets to allow one to be placed in each mailbox. Each packet would contain a cover letter, a questionnaire, and a self-addressed stamped envelope to be returned to me.**

**A copy of the questions is enclosed for your inspection. If you wish, up to five questions of your design could be added to the questionnaire. If you would like to see the entire proposal, of course I can send it to you. I am available by telephone or in person for any questions you might have. My major professor is a well-known psychologist and also an ordained Methodist minister. If you would like to contact him, his name, address, and phone number are as follows:**

**Dr.  
Department of Psychology  
Louisiana State University  
Baton Rouge, LA 70803  
(504) 388-**

**I would, of course, provide a copy of the completed dissertation to you. I am anxious to proceed with my research. Please contact me if I can clarify anything regarding this project. Thank you for considering my request.**

**Sincerely,  
Carolyn K. Falkowski**

For the following questions, please circle the number that best corresponds to your answer.

Some people believe that we should spend much less money for defense. Others feel that defense spending should be greatly increased. Where would you place yourself on this scale?

|                  |   |   |   |   |   |   |                  |
|------------------|---|---|---|---|---|---|------------------|
| Greatly decrease |   |   |   |   |   |   | Greatly increase |
| defense spending | 1 | 2 | 3 | 4 | 5 | 6 | defense spending |

Some people believe that the government should provide health care for all of its citizens regardless of their ability to pay. Others believe that the individual should be responsible for the health care of him/herself and his/her family members. Where would you place yourself on this scale?

|                           |   |   |   |   |   |   |                        |
|---------------------------|---|---|---|---|---|---|------------------------|
| Government should provide |   |   |   |   |   |   | Individuals should be  |
| health care for all of    |   |   |   |   |   |   | responsible            |
| its citizens              |   |   |   |   |   |   | for health care for    |
|                           | 1 | 2 | 3 | 4 | 5 | 6 | themselves and family. |

Some people believe that each citizen should be guaranteed a college education by the government if they are capable and desire one. Others believe that education is the responsibility of the individual and his or her family. Where would you place yourself on this scale?

|                           |   |   |   |   |   |   |                       |
|---------------------------|---|---|---|---|---|---|-----------------------|
| Government should provide |   |   |   |   |   |   | College education     |
| a college education       |   |   |   |   |   |   | should be             |
| to qualified students     |   |   |   |   |   |   | the responsibility of |
|                           | 1 | 2 | 3 | 4 | 5 | 6 | the                   |
|                           |   |   |   |   |   |   | individual and family |

Some people believe that every citizen should be guaranteed at least minimal housing by the government. Others believe that housing is the responsibility of the individual and family. Where would you place yourself on this scale?

|                             |   |   |   |   |   |   |                       |
|-----------------------------|---|---|---|---|---|---|-----------------------|
| Government should guarantee |   |   |   |   |   |   | Housing should be     |
| minimal housing             |   |   |   |   |   |   | the responsibility of |
| to all its citizens         |   |   |   |   |   |   | the                   |
|                             | 1 | 2 | 3 | 4 | 5 | 6 | individual and family |

Are you in favor of building more nuclear power plants, would you favor operating only those that are already built, or would you prefer to see all nuclear power plants closed down?

- ☐ 1. Favor building more plants.
- ☐ 2. Operating only those already built.
- ☐ 3. See all plants closed down.

Some say that the civil rights people have been trying to push too fast. Others feel they haven't pushed fast enough. How about you: Do you think that civil rights leaders are trying to push too fast, are going too slowly, or are they moving at about the right speed?

- ☐ 1. Too fast
- ☐ 2. About right
- ☐ 3. Too slowly

There has been some discussion about abortion during recent years, Which of the opinions on this page best agrees with your view?

- ☐ 1. Abortion should never be permitted.
- ☐ 2. Abortion should be permitted only if the life and health of the woman is in danger.
- ☐ 3. Abortion should be permitted if, due to personal reasons, the woman would have difficulty in caring for a child.
- ☐ 4. Abortion should never be forbidden, since one should not require a woman to have a child she doesn't want.

Present government regulations with regard to pollution and other environmental problems limit full use of some energy sources. Do you think the government should relax environmental protection regulations to increase the use of these energy sources, or should the government keep environmental regulations unchanged even though this may delay the production of more energy?

- ☐ 1. Keep regulations unchanged.
- ☐ 2. Relax regulations a little.
- ☐ 3. Relax regulations somewhat.
- ☐ 4. Relax regulations a lot.

What is your opinion of welfare?

- ☐ 1. Every citizen should be guaranteed a minimum amount of money for living expenses.
- ☐ 2. Welfare is acceptable for limited periods of time.
- ☐ 3. Welfare is acceptable for limited periods of time, if the recipient is required to work in government sponsored programs during the time of the grant.
- ☐ 4. Financial support of each individual is the responsibility of that individual and his/her family.

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For the following questions, the response choices are strongly agree, agree, somewhat agree, somewhat disagree, disagree and strongly disagree. Please check the box indicating your response.

|                                                                                                                                          | Strongly Agree           | Agree                    | Somewhat Agree           | Somewhat Disagree        | Disagree                 | Strongly Disagree        |
|------------------------------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| Whether or not I get to be a leader depends mostly only ability.                                                                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| To a great extent my life is controlled by accidents.                                                                                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I feel like what happens in my life is mostly determined by powerful people.                                                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Whether or not I get into a car accident depends mostly on how good a driver I am.                                                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| When I make plans, I can usually make them work.                                                                                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Often there is no chance of protecting my personal interest from bad luck happenings.                                                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| When I get what I want, it's usually because I'm lucky.                                                                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Although I might have good ability, I will not be given leadership responsibility without appealing to those in positions of power.      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| How many friends I have depends on how nice I am.                                                                                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I have often found that what is going to happen will happen.                                                                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My life is chiefly controlled by powerful others.                                                                                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Whether or not I get into a car accident is mostly a matter of luck.                                                                     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| People like myself have very little change of protecting our personal interests when they conflict with those of strong pressure groups. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| It's not always wise for me to plan too far ahead because many things turn out to be a matter of good or bad fortune.                    | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Getting what I want requires pleasing those people above me.                                                                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

|                                                                                                                     | Strongly Agree           | Agree                    | Somewhat Agree           | Somewhat Disagree        | Disagree                 | Strongly Disagree        |
|---------------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| Whether or not I get to be a leader depends on whether I'm lucky enough to be in the right place at the right time. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| If important people were to decide they didn't like me, I probably wouldn't make many friends.                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I can pretty much determine what happens in my life.                                                                | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I am usually able to protect my personal interests.                                                                 | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Whether or not I get into a car accident depends mostly on the other driver.                                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| When I get what I want, it's usually because I worked hard for it.                                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| In order to have my plans work, I make sure that they fit in with the desires of people who have power over me.     | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My life is determined by my own actions                                                                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| It's chiefly a matter of fate whether or not I have a few friends or many friends.                                  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Most people spend too much time in unprofitable amusement.                                                          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Our society would have fewer problems if people had less leisure time.                                              | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Money acquired easily (e.g. through gambling or speculation) is usually spent unwisely.                             | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| There are few satisfactions equal to the realization that one has done one's best at a job.                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| The most difficult college courses usually turn out to be the most rewarding.                                       | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| Most people who don't succeed in life are just plain lazy.                                                          | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |



**The self-made person is likely to be more ethical than the person born to wealth.**

☐☐☐☐☐☐

**I often feel I would be more successful if I sacrificed certain pleasures.**

☐☐☐☐☐☐

**People should have more leisure time to spend in relaxation.**

☐☐☐☐☐☐

**Any person who is able and willing to work hard has a good chance of succeeding.**

☐☐☐☐☐☐

**People who fail at a job have usually not tried hard enough.**

☐☐☐☐☐☐

**Life would have very little meaning if we never had to suffer.**

☐☐☐☐☐☐

**Hard work offers little guarantee of success.**

☐☐☐☐☐☐

**The credit card is a ticket to careless spending.**

☐☐☐☐☐☐

**Life would be more meaningful if we had more leisure time.**

☐☐☐☐☐☐

**The person who can approach an unpleasant task with enthusiasm is the person who gets ahead.**

☐☐☐☐☐☐

**If one works hard enough he/she is likely to make a good life for him/herself.**

☐☐☐☐☐☐

**I feel uneasy when there is little work for me to do.**

☐☐☐☐☐☐

**A distaste for hard work usually reflects a weakness of character.**

☐☐☐☐☐☐

Please read the following statements. Write an X in the appropriate box for statements that describe your beliefs and statements that do not describe your beliefs.

|                                                                                                                | Beliefs                  | NOT belief               |
|----------------------------------------------------------------------------------------------------------------|--------------------------|--------------------------|
| Salvation "is a very ambiguous term used by orthodox groups indicating when a person is saved.                 | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation means "saving myself from myself, eliminating the conflict in my personality."                       | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is a great joy and peace that comes with the knowledge of sins forgiven."                           | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "makes me think of Southern Revival meetings and uncontrolled emotions."                             | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "being saved from sin by the blood of Christ on the Cross."                                       | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "a state of spiritual integration."                                                               | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "accepting Christ as Savior and putting one's entire trust and faith in Him as a living Savior."  | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation means "to save yourself from yourself."                                                              | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is integration of my life around constantly progressive meanings and values."                       | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "a promise that the church makes to people to keep them under their thumbs."                      | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "the knowledge of sins forgiven."                                                                 | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "accepting Christ as Savior."                                                                     | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "means being saved from the guilt and power of sin through faith in Christ."                         | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is to be "saved from eternal condemnation unto eternal life and an eternal home in heaven with God." | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "character development."                                                                          | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "eternal life here-after, and peace, joy, and a greater work to do now."                          | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is a social and psychological orientation toward the realization of worthfulness."                  | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "being born again thus letting the Holy Spirit guide my life now and forever."                    | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "living an objective life: that is, being objective about my subjectivity."                       | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "deliverance from the penalty of sin, the power of sin, and eventually the presence of sin."      | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is to be "relieved from feelings of insincerity, self-pity, inadequacy."                             | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is growth toward ultimate reality."                                                                 | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is a mighty work of grace given to every man and partaken of by few."                               | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation is "the freedom from neurotic conflict and harmonious living."                                       | <input type="checkbox"/> | <input type="checkbox"/> |
| Salvation "is release from sin and finding of peace of mind through living close to God."                      | <input type="checkbox"/> | <input type="checkbox"/> |

1. Please indicate your gender:

Are you      Female    ☐  
                  Male      ☐

2. Do you consider yourself:

- ☐ African American/Black      ☐ Asian  
☐ Hispanic/Latino      ☐ White/Caucasian  
☐ Some other race. Specify \_\_\_\_\_

3. Please indicate your age: \_\_\_\_\_

4. With what religious faith do you now identify? For example, Roman Catholic, Jewish, Lutheran, Baptist, Muslim, etc.

- ☐ Jewish      ☐ Protestant.      Specify \_\_\_\_\_  
☐ Roman Catholic      ☐ Other.      Specify \_\_\_\_\_  
☐ None

5. How much education had you completed prior to seminary?

- ☐ a. Completed high school  
☐ b. Some college  
☐ c. Completed college  
☐ d. Completed a graduate or professional degree

I consider myself a: (Mark an X anywhere along the line.)

Religious  
Liberal

Religious  
Conservative

## **Vita**

**Carolyn Falkowski is a native of Camden, New Jersey. She received her bachelor's degree from St. Peter's College in Jersey City and her master of science degree in foods and nutrition and master of arts degree in psychology from Louisiana State University. She has taught psychology at the college level and has been a therapist in a community mental health agency. She is a teacher of physical science at the high school level while completing this dissertation.**

**Carolyn is the mother of two sons, Nicholas and Christopher. She lives with her family and two Boston Terriers in West Orange, New Jersey.**


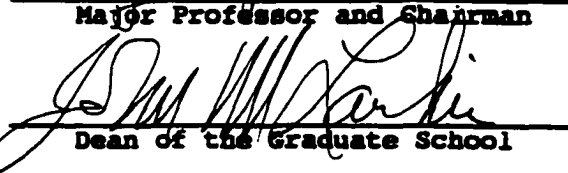
# DOCTORAL EXAMINATION AND DISSERTATION REPORT

**Candidate:** Carolyn Kasprzak Falkowski

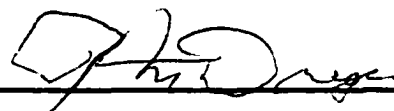
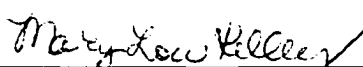

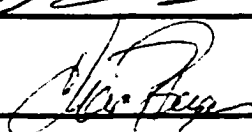
**Major Field:** Psychology

**Title of Dissertation:** Locus of Control, Religious Values, Work Values  
and Social Policy Choices

**Approved:**

  
Major Professor and Chairman  
  
Dean of the Graduate School

## EXAMINING COMMITTEE:

  
David C. Blouin  
  
Mary Lou Kelley  
  


**Date of Examination:**

15 December 1999